VOICE OF

HISSUE 46 - DHU AL-HIJJAH - 1446

HILLIAN RASAN



Issue 46

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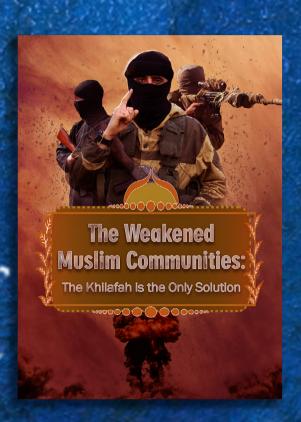
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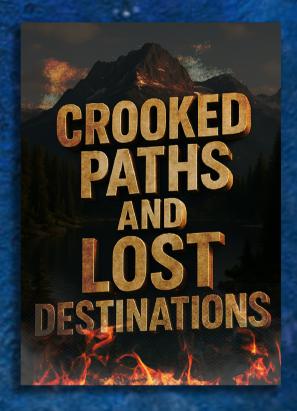
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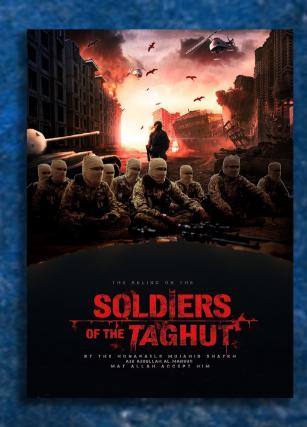
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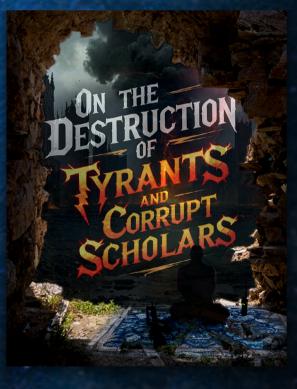
















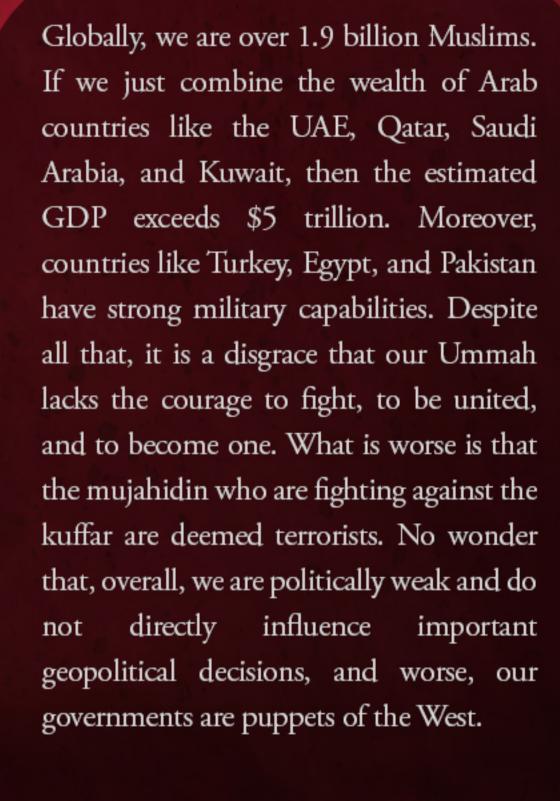






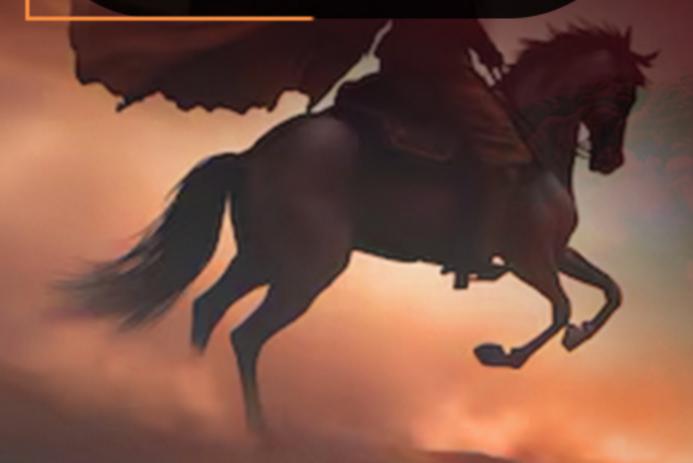


There was a time when Muslims were recognized and highly respected for their dominance, strength, and power. Slowly, however, that image dwindled away. Under the rule of Umar ibn al-Khattab (The Second Khalifah of the Rashidun Khilafah), Muslim armies defeated the Byzantine Empire and conquered Palestine, including Jerusalem. But today, sadly, identity has become our synonymous with suffering. Around the today, Muslim communities world relentlessly oppression face exploitation. From the devastated cities of Palestine, the blood-soaked valleys of Kashmir where innocent people were imprisoned and massacred in cold blood, to the silent cries of our forgotten Muslims in Myanmar, there is clear evidence that our Ummah is hemorrhaging profusely. Despite all these injustices against Muslims, it is a tragedy that their voices or in this case, their screams and cries, go unheard. It is all the more shameful because there are 57 Muslim majority countries, and collectively they have immense resources, manpower, and global influence.



This entire situation is not shocking, because Prophet Muhammad (PBUH) warned us about it: "You will be numerous, but you will be like the foam of the sea. Allah will remove fear of you from your enemies and place 'wahn' (weakness) in your hearts" Sunan Abu Dawood (4297) – Authentic (Hasan).

He clearly stated that Muslims will grow tremendously in numbers, but weakness, internal conflicts, and divisions would affect the Muslim Ummah, all because of our growing attachment to materialistic worldly attainments and our abandonment of core principles in Islam. Unfortunately, that is exactly what is happening right now.





Arabs are known to possess oil-rich lands and through their oil fortune they spend lavishly without any care on luxury tourism, skyscrapers, boxing matches, football clubs, and concerts, while their brothers and sisters are being brutally killed by the kuffar under bombs and suffering occupation and imprisonemtn. In 2023, Israel violently assaulted and invaded Gaza after 7th October. Streets of many cities like Kuala Lumpur, Dhaka, Karachi, Jakarta, and Istanbul were filled with protesters who took a stand for Palestinians, and yet, globally, the statements from Arab governments lacked courage and a backbone. Rather, they only gave vague statements and a "call for restraint."

"Indeed, those who do not stand for justice and instead ally with the oppressors—Allah has cursed them, and for them is a painful punishment."

"Do not take the wrongdoers as allies... whoever does so is one of them" (Al-Ma'idah 5:51).



Out of all the countries, Saudi Arabia, revered because it is host to the two holiest sites in Islam, continues to promote and encourage activities that shame the Islamic identity. Worst of all, the Saudi government continuously pursued normalization talks with Israel while Palestinians are expelled from their own land and homes. Then there is the UAE, which, instead of punishing or pressuring Israel into liberating Palestine, rewards Israel's inhumanity of dropping bombs on children in Gaza with openly peace accords. And Jordan, while historically vocal about Palestinian rights, chose during the height of the assault on Gaza to tighten its borders and reject any Palestinians. According to Jordan, they prioritized geopolitical caution and their safety over humanitarian concerns. Many other similar countries have the wealth, resources, and influence to stand for the oppressed, yet their silence reverberates louder than any bomb.



Compare this with Muslim countries that are not as wealthy as the Arab countries but are loudly and wholeheartedly supporting our brothers and sisters in need. In Indonesia, students often organize donation drives for Gaza. In Bangladesh, poor farmers send a portion of their income to charities supporting Syrian orphans. In Turkey, ordinary families take in and give shelter to Syrian refugees. Apart from this, even in the West, where Muslims are subject to fearmongering and the risk of having their visas revoked, they still raise their voices in solidarity with Palestine, Kashmir, and the Rohingya of Myanmar. These people might not have billions in reserve, but they have hearts and they have faith.

Western ideology is being severely imposed on Arab countries, and many of these nations are slowly ruining themselves, prioritizing man-made systems over divine guidance, when in reality, every decision should be made to please Allah alone and conform to His laws.

The Prophetic Legacy of Defense and Unity by Prophet Mohammad Sallallahu Alaihi Wa Sallam

If we turn back the golden pages of Islam, we will find that Muslims were never known to be silent in the face of oppression. Our Prophet Muhammad (PBUH) insisted that the Ummah is one body, and he considered the entire Ummah as a single unit. So, if one part suffers, then the entire body reacts with sleeplessness and fever. He clearly stated that Muslims will grow tremendously in numbers, but weakness, internal conflicts, and divisions would affect the Muslim Ummah, all because of our growing attachment to materialistic worldly attainments and our abandonment of core principles in Islam. Unfortunately, that is exactly what is happening right now.

The Prophet PBUH said:

"The believers, in their mutual love, compassion, and empathy, are like one body: if one part of it is in pain, the rest of the body joins it in staying awake and suffering fever"

(Sahih al-Bukhari 6011, Sahih Muslim 2586).

The dignity of the Ummah is reflected by their strength to fight against injustice and never bow down to the kuffar.

Allah says in the Qur'an:

"And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people...'" (An-Nisa 4:75).

When Spain was ruled by Muslims, the Ottomans sent reinforcements when they were under attack. When Crusaders were making progress, it was men like Salahuddin al-Ayyubi who stopped them by rising to the occasion to defend Islam.

Allah commands in the Qur'an:

"Indeed, Allah loves those who fight in His cause in ranks as though they are a single structure joined firmly" (As-Saff 61:4).





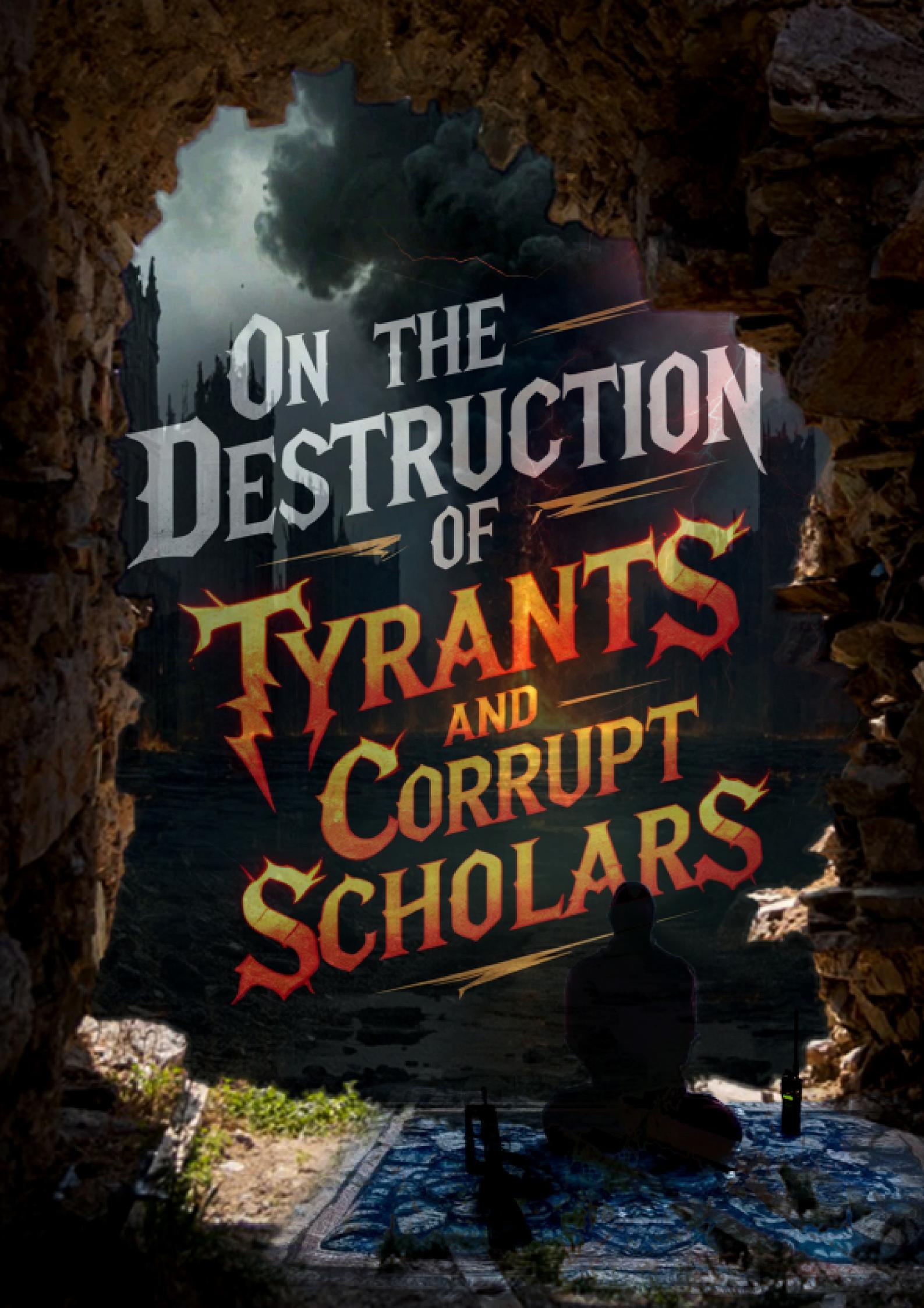
Alp Arslan, the Seljuk Sultan who, during the battle of Manzikert, set an example for the rest of the Ummah and was able to unite the Ummah and achieved a great victory against the Byzantines. During that time, we suffered from great internal division, but through his sincere and courageous leadership, he led us to triumph.

Their silence and lack of courage are not surprising. Powerful Muslim countries are deeply tied to Western powers, so they remain in fear of losing global prestige, investments, protection, and trade deals. Clearly, these countries worship greed with greater devotion than Allah. They will face economic backlash if they stand up for Palestine. They risk losing trade deals if they oppose China, and they will damage their diplomacy if they criticize India over Kashmir. All these indicate they value greed, have sold their morality, and marginalized their faith. Silence and greed have resulted in eroding the credibility of Muslim leadership. This has not just empowered the enemies of Islam, but it has deepened mistrust among the Ummah. More than mistrust, they feel betrayed that a Palestinian kid should see a Muslim king or leader shaking hands, hugging, and accommodating their oppressor. It is especially unfair and disgraceful that Muslim leaders, despite having every means, refuse to unite for the re-establishment of the Khilafah. What's worse is that some go as far as condemning or attacking those who strive for it, labeling the Islamic State or its supporters as terrorists or enemies of peace instead of offering sincere help. This is not just a political failure, it is a moral and spiritual betrayal.



Despite this betrayal, there is a glimmer of hope. While social media certainly has many terrible sides, globally, it is doing a wonderful job in awakening Muslims and raising awareness about them. Islamic charities are rising, scholars are speaking out, and all the lies promulgated by the West are being exposed. Governments might be tight-lipped, but people in mosques, houses, campuses, and streets are confronting and rejecting their governments. The sincerity of the youth to protest and fight against the censorship of Muslim voices and tears shows that this generation still holds tight to the rope of Allah.

There is only one way to change the course of the state of the Muslim world today. Loudly remind those in the position of power that their silence is a sin, their inaction is a betrayal, and their wealth is but a test. As Muslims, we cannot sit and watch our brothers and sisters burn alive. We must be protectors and defenders of justice and show courage and unity.





All praise is due to Allah alone, and peace and blessings be upon the one after whom there is no other prophet. As for what follows:

These are truly moments of great joy for us—a definite happiness—when we hear the news of the destruction of the enemies of the religion. It is a feeling that cannot be adequately expressed or described! We almost feel like flying from joy. Moreover, people across cities and villages share in this happiness!

On the other hand, in this current time, many people have become so self-centered in their desires that they define good and evil, disbelief and Islam, and disbelief and faith according to their own whims. Every group, individual, or sect declares others disbelievers based on their own opposition, although such takfir (declaring others disbelievers) based on personal opposition is erroneous. For instance, many self-proclaimed Salafis who claim to follow tawhid and the Sunnah once rejected the hadith of Munir Shakir and declared him a disbeliever. Likewise, they used to call Hamid al-Haq, a pro-democracy tyrant, a disbeliever because he supported the apostate Pakistani army, and they deemed the struggle of fake jihadi groups unjust and against Islam.

Yet, at the time of the death of such tyrants and corrupt scholars, these same people sympathize with their families, offer condolences, and even call them martyrs deserving of Jannah! How strange and absurd are these pseudo-Salafis, fake muwahhidin, and bogus jihadis who define right and wrong by their own emotions! The correct path lies in identifying right and wrong by the Shari'ah, not through man-made, tyrannical, and emotional standards.

The path of the Salaf was that they rejoiced at the death of evil people, prostrated in gratitude, and said 'Alhamdulillah,' because applying Shari'ah rulings is a means of drawing closer to Allah. Unfortunately, today this practice is preserved only by a few Muslims, while corrupt scholars slander them as extremists and terrorists. However, the mujahideen of the Islamic State follow the Salaf in this matter as they do in other matters. Most self-proclaimed Muslims, however, have abandoned the path of the Salaf and follow the path of the Murji'ah (those who downplay or delay rulings).

For instance, in issues like judgment according to non-Islamic laws, dealing with deviant sects, or international Islamic policy, many people have fallen into irja' (leniency or delay), and the same is true regarding this issue. They grieve over the death of polytheist Rafidis, their puppet jihadis, democracy supporters, pro-tyrant sheikhs, atheists, and Sufi polytheists—and consider their deaths as a loss to Islam!

To us, the death of a corrupt scholar is a moment of happiness. Our stance is clear: this is exactly the ruling of Islam. Our enmity and friendship, and condolences and sympathies are defined strictly within the framework of Shari'ah. Those who take a lenient and baseless stance and grieve at the death of tyrants are ignorant of Shari'ah—even if they carry the titles of Shaykhul-Qur'an or Shaykhu-Hadith.



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Evidence:

In the Qur'an, Allah says:

"So the roots of the people who did wrong were cut off. And all praise is due to Allah, the Lord of the worlds." (Surah Al-An'am: 45)

Interpretations:

Tafsir al-Sa'di: All praise is due to Allah for His decree and the destruction of deniers, showing signs of Allah, honoring the believers, disgracing His enemies, and proving the truth of the messengers.

Imam al-Baghawi: Allah praised Himself for extirpating the root of the disbelievers as a mercy to the messengers, teaching believers to praise Allah for delivering them from the harm of oppressors.

Ibn 'Ashur: Praising Allah during the destruction of oppressors is obligatory because it leads to societal reform, which is the greatest of blessings, and such blessings require gratitude.

These interpretations make it clear that one should rejoice and say 'Alhamdulillah' upon the death of tyrants and corrupt scholars.

Hadith Evidence:

Abu Qatadah narrated that the Prophet \(\text{S} \) said when a funeral passed by him: "Either the deceased has found relief, or others have found relief from him." The Companions asked: "O Messenger of Allah, what is meant?" He replied: "The believing servant is relieved from the hardships of this world, and the sinful servant—people, cities, trees, and animals are relieved from him." (Bukhari and Muslim)

This shows that the death of a corrupt person is a blessing from Allah that brings peace to others.

In recent days, several criminals have perished. For example, Hamid al-Haq, a spiritual mentor of the Taliban militias, died in a bomb blast. Shortly after, another corrupt scholar, Munir Shakir, who denied hadith, was also killed. However, many who associate themselves with tawhid reacted wrongly—offering condolences instead of performing Sajdah al-Shukr (prostration of gratitude), which has been forgotten.

Abu Bakrah reported that the Prophet see would fall in prostration whenever he received good news. (Abu Dawood 2776)

Al-Tabarani narrated that when the Prophet swas informed of the destruction of the last idol, the temple of Jahiliyyah, he prostrated and made du'a for those who destroyed it. (Mu'jam al-Kabir)

Examples from the Salaf:

Abu Bakr al-Siddiq prostrated upon hearing of the death of Musaylima the liar.

'Ali ibn Abi Talib and his army prostrated upon the death of the Khawarij leader Dhu al-Thadiyya.

Al-Hasan Al-Basri prostrated when he heard of the death of Hajjaj.

Ibrahim al-Nakha'i wept with joy and prostrated upon hearing the same news.

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Bishr al-Hafi wished he could prostrate in the marketplace when he heard of the death of the Murji' leader al-Muraysi.

Ibn al-Qayyim narrated that his teacher Ibn Taymiyyah prostrated in gratitude when a tyrant ruler assumed power, saying, "This is the beginning of his humiliation."

Conclusion:

The tradition of the Salaf was to rejoice and prostrate upon the death of tyrants and corrupt scholars. Today, those who claim to be religious but reject this tradition should feel ashamed. The distance between them and the Salaf is vast. The actions of the Salaf were for Allah's pleasure, while the actions of today's so-called sheikhs are for public approval and social media popularity.

We ask Allah to cause our foreheads to touch the ground in prostration at the death of every oppressor, tyrant, and corrupt scholar. We pray for the destruction of the remaining leaders of disbelief, such as Colonel Haibat Khan, Fazl-ur-Rehman, and their masters like Trump, Putin, and the tyrants of the Arabs and non-Arabs, so that Allah's Shari'ah may be established on the entire earth.

Indeed, that is not difficult for Allah.

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ولا تَقْفُ مَا لَيْسِ لَكُ بِهِ عَلَمُ إِنَّ السِّمِعُ وَالْبَصَرَ وَلَا تَقَفُ مَا لَيْسِمُ وَالْبَصِرَ وَالْبَصِرَ وَالْبَصِرَ وَالْفَوَادَ كُلَّ أُولِلُكُ كَانَ عَنْهُ مَسْتُولًا



"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart about all those will be questioned."

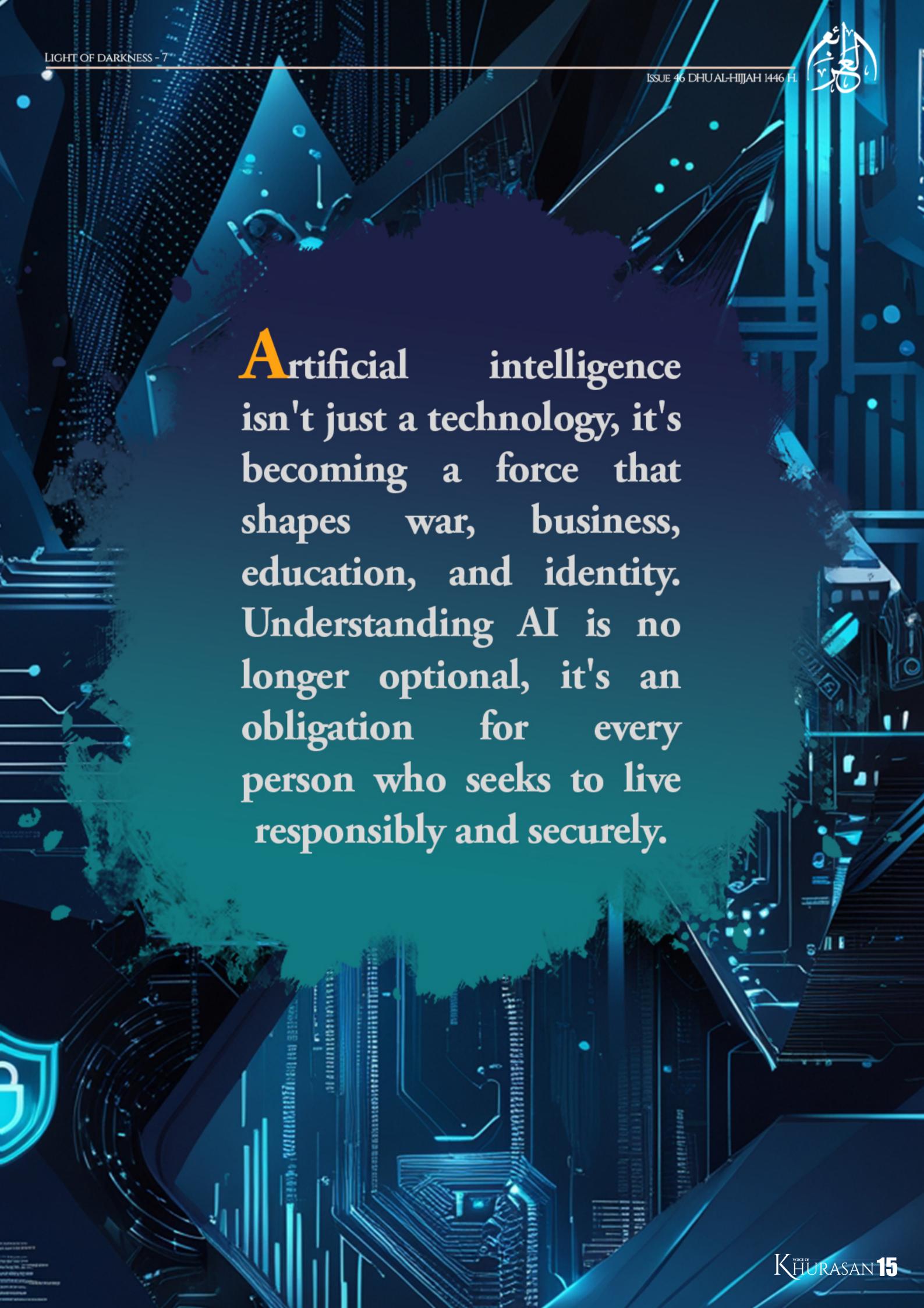


Recently, a video has been causing me a lot of pain, not just me, but I fear that everyone who has seen the video has experienced the same thing. The video was from Gaza, where the Israeli occupation is targeting our innocent brothers and sisters with AI-controlled weapons and killing them. Surely, Allah's promise is true. They are wandering in Paradise as green birds. Insha'Allah, we will surely meet them one day.





he Qur'an serves as a guiding light, urging us to think critically and not accept information at face value, whether it comes in the form of a rumor, a fleeting trend, or even an advanced "smart machine." In this age where AI tools can analyze our texts, predict our emotions, and automate our decisions, it is crucial to pause and reflect. It becomes a matter of deen and dunya to ask- Where is this going, and am I using responsibly?



Why learning about AI is a Fard al-Ayn (individual obligation) today?

or every individual, regardless of their field or expertise, grasping the nuances of AI has become indispensable. This understanding extends far beyond scientists or scholars. It is vital for anyone who engages with technology, whether by using a smartphone, sending digital messages, or consuming news. By cultivating a deep understanding of AI, we empower ourselves to navigate this rapidly evolving landscape with intention and integrity, ensuring that our choices reflect our values and contribute positively to our destiny.



AI is used everywhere

From home to warfare. By discussing step by step, we will try to understand why we need to focus on AI. Also, we will be able to detect the risk and find the safe

1. How we are already using AI and why it is important to focus on it, illustrated with various examples.

We are already utilizing AI, and it is important to focus on it, as illustrated by various examples.

A) AI is already embedded in our lives

We are already using AI, now we must understand what it's doing behind the scenes.

In our phones: autocorrect, voice typing, image filters, and so on.

In our apps: Netflix suggestions, TikTok algorithms, spam filters, and so on.

In our work: Google Docs, Zoom transcripts, LinkedIn summaries, and so on.

B) AI is embedded on the battlefield

Autonomous drones are now real. Israel, the U.S., China, and others deploy AI-powered systems to track, attack, and kill without human input.

AI in surveillance is used to trace individuals via facial recognition and gait analysis, tools used in oppressed regions, mostly in Muslim-majority areas.

AI isn't just a chatbot, it's a weapon.

C) AI can replace or enhance us

AI writes code, creates artwork, drafts legal documents, and even mimics voices.

Workers are being replaced across fields, from call centers to content writing.

If you don't learn AI, you risk being replaced by someone who has. The choice is yours: replace yourself or enhance yourself.

D) Not understanding AI makes you vulnerable

"Do not pursue that of which you have no knowledge..." (Al-Isra 17:36).

Many of us overshare with chatbots, thinking they are private tools.

People are falling for AI-generated phishing scams, deepfakes, and misinformation campaigns.-



Lack of understanding means spiritual, financial, and personal risk.

Islam commands us to be thoughtfully engaged-

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful" (Al-Hujurat 49:6).

These verses form a foundation-

Verify before you trust. Protect what you are entrusted with. Use knowledge with ethics.

E) Job markets are shifting fast

AI is creating new jobs and destroying old ones. Understanding how AI works will future-proof our role in society.

F) It helps us think smarter & work faster

Summarize complex texts.

Organize ideas.

Analyze large datasets.

Suggest new inventions or modifications in the military and research fields.

AI is now used in both physical and cyber warfare to optimize tactics, locate enemy networks, and simulate attacks.

G) If we don't learn it, we might be exploited-

AI chatbots can log our sensitive input. In 2023, a leaked database from an AI app exposed thousands of private conversations.

Many companies use user data to train models without consent.

Authoritarian states use AI-powered surveillance to monitor activists.

Not understanding where our data goes is like handing our diary to a spy.

H) To be a responsible mujahid

Islam encourages us to protect ourselves and others from harm. That includes:

Avoiding technologies that exploit

Protecting others from misinformation

Speaking truthfully, even when it's digital, but you can practice Strategy.

Allah says:

"Allah loves those who act with excellence" (Al-Baqarah 2:195).

Use AI with ihsan, not carelessness.

"Guard your trust" (Al-Anfal 8:27).

Your data is a trust.

"And be moderate in your pace" (Luqman 31:19).

Don't obsess or rely entirely on automation.



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Don't obsess or rely entirely on automation.



2. Brief of Major AI Chatbots and Comparison Table

In the beginning, I mentioned a verse. It's a powerful and deeply insightful verse. It's from the Qur'an, Surah Al-Isra (17:36):

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those will be questioned."

This ayah emphasizes the importance of responsible knowledge-seeking and information sharing. It warns against blindly following, spreading misinformation, or acting without certainty, reminding us that we are accountable for how we use our faculties of perception and reasoning.

In the context of your work on AI and cybersecurity, this verse is especially relevant. It aligns perfectly with key aspects such as:

Verifying information before sharing (important in combating AI-driven misinformation).

Being mindful of what we expose ourselves to online (what we hear, see, and internalize).

Ethical tech usage and accountability in both digital and spiritual senses.

If we don't know about AI, how can we safely use it?

Chatbots are not just search engines with personalities. They're becoming

Digital Advisors



Research Assistants



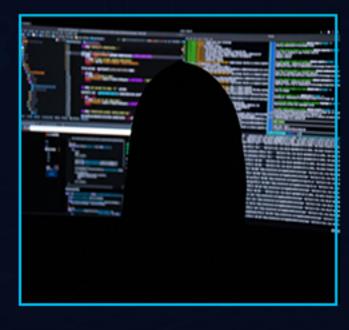
Decision-making tools in geopolitical conflicts



But while their intelligence is artificial, their impact on our privacy is very real.

As a responsible user, we need to know-

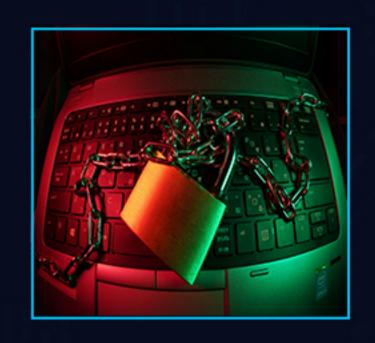
Who is behind these chatbots?



Where is your data going?



Are these platforms safe for your identity and faith?





Let's examine the major players.





Model: GPT-4 (multimodal)

Data handling: Conversations may be stored unless memory is disabled.

Special features: Plugins, web browsing, code interpreter, PDF reader.

Privacy tools: Memory toggle, data export/delete, private browsing mode.

Real-world use: Used in education, research, startups, media, and so on.

Why it's useful: Powerful, customizable, and transparent.

Concern: May store sensitive data unless memory is disabled.

Model: GPT-4 (via partnership with OpenAI)

Data handling: Chat logs are stored by default for non-enterprise users.

Integration: Microsoft 365, Edge, and Windows.

Security concerns: Data routed through

Microsoft's cloud, which is shared with U.S.

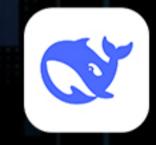
military and intelligence projects.

Real-world use: Embedded in enterprise tools, search engines, and defense systems.

Why be cautious: Data might be repurposed; not designed with a privacy-first intent.

Geopolitical concern: Involved in Israeli Defense Forces AI infrastructure (2024–2025).





Model: LLaMA 2 / Claude Instant (Meta & Anthropic)

Data handling: Does not store chats or require login.

Privacy tools: Anonymous browsing; IP masked via reverse proxy.

Real-world use: Ideal for anonymous research or sensitive tasks.

Data sharing: Built with privacy.

Model: Chinese-developed large language model.

Data handling: Stores user data on servers located in mainland China.

Security concerns: Open databases found by researchers, weak encryption, and tied to potential censorship policies.

Real-world use: Used by influencers and in some academic spaces, but controversial.

Why it's dangerous: Banned in South Korea and under GDPR investigation.

Warning: No data control, potential surveillance.



Comparison Table:

AI Chatbot Safety & Features

ChatBot	Stores Data?	Memory Control	Privacy Friendly?	Use Case	Verdict
ChatGPT	Optional	YES	With Memory off	General tasks	Controlled use
Bing AI	YES (default)	NO	Not transparent (risky)	Enterprise search	Use only for non-sensitive info, or avoid
Brave Leo	NO	Not Needed	Anonymous use	Privacy tasks	Best for sensitive queries
DeepSeek	YES (China Based)	NO	Risky	Academic/ Casual	Use only for non-sensitive info, or avoid



3. Proven risks and real controversies in AI chatbot use

AI chatbots are more than friendly helpers. They're connected to massive data engines, military clouds, and learning systems that are often unregulated, unethical, and sometimes even weaponized.

As Muslims, we are commanded not just to seek beneficial knowledge, but also to avoid becoming tools of zulm (oppression), fitnah (chaos), or ghaflah (heedlessness).

Here are real-world examples and controversies that prove why AI tools must be handled with caution.

1. OpenAI's data exposure bug (ChatGPT)

Incident (March 2023): A bug exposed titles of other users' private conversations on the ChatGPT dashboard.

Fixed: Yes, but it shows that even big platforms can leak unintentionally.

This is why memory should always be turned off.

3. DeepSeek AI's massive data breach

Incident: In early 2024, cybersecurity researchers found over 1 million AI conversations and API credentials left publicly accessible by DeepSeek servers.

Included: User inputs, keystrokes, IP logs, and session data. Warning: Violates amanah (trust).

Imagine typing our marital status, workplace, or private confession into DeepSeek, only to have it leaked publicly.

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Al-Ma'idah 5:2).

2. Microsoft Bing AI's military involvement

Report: The Guardian confirmed Microsoft Azure, used to power Bing AI, supports the Israeli Defense Forces (IDF) in real-time battlefield analysis, drone coordination, and surveillance.

Concerns: Data routed through Bing AI may indirectly support infrastructures used against Muslim civilians.

Would you willingly share information with a platform tied to the surveillance or targeting of your own people?

4. AI-Generated propaganda & wartime deception

Conflict examples:

Israel-Palestine Conflict: AI-driven bots mimic Arabic and Hebrew speakers to inflame tensions or sow division.

Ukraine War (2022–present): AI-generated fake soldier testimonials and videos spread to mislead global opinion.

Myanmar Crisis: Facebook's AI-based content system was used (inadvertently) to promote anti-Rohingya hate speech.

AI is not just a tool for peace: it is being actively used in psychological warfare.



5. Fake Islamic Content

Warning from Scholars: Some users reported finding fabricated hadiths, distorted Qur'anic translations, or AI-generated fatwas shared in forums. Platforms Affected: Primarily ChatGPT and Bing.

"Say not concerning that which your tongues put forth falsely, 'This is lawful and this is forbidden,' so as to invent lies against Allah" (An-Nahl 16:116).

6. User data recycled in AI training

AI systems often train on user input unless opt-out controls are activated.

Implication: Our writing, voice, or ideas could be fed back into the system and used by others, or even sold

In Islam, knowledge is a blessing, but tools that endanger our privacy, facilitate oppression, or enable surveillance are not to be trusted.

As the Qur'an says:

"Do not betray your trusts while you know [the consequences]" (Al-Anfal 8:27).

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4. Chatbot Choices

When choosing a chatbot, we are not just picking a convenience tool. We are deciding:

- Who controls our data?
- Who may gain from our digital behavior?
- Who may misuse our knowledge, questions, or identity?

Let's go deeper.



Built for anonymity, security, and user protection. No login. No chat history. No memory. Brave Leo doesn't even store IP addresses, it routes data through reverse proxies.

Strengths:

Built on trusted open-source models (LLaMA, Claude Instant).

Lightweight, ethical, and easy to use.

Great for researchers, journalists, students, and da'wah workers.

Real-Life Scenario:

An academic working on Uyghur genocide awareness uses Brave Leo to gather sources, fact-check, and translate Chinese documents. He never logs in, and no trace of his interaction is saved. Had he used DeepSeek or Bing, his queries could have been tracked or flagged.

Verdict:

Good for any sensitive, anonymous, or ethical research.

2. ChatGPT (with memory off)



It offers strong features (summarization, logic, translation, coding) and gives control over memory. We can:

Disable memory (default setting is now off).

Delete data.

Use "temporary chat" (like incognito).

Strengths:

Access to GPT-4 (high-quality responses). Custom instructions and voice interaction. Plugins for real-time data (in Pro version).

Real-Life Scenario:

A khateeb uses ChatGPT to draft outlines for khutbahs, research Qur'anic themes, and get writing help for Islamic blogs. He avoids personal info and confirms everything with scholars.

Islamic Lens:

AI is mubah (permissible) when it is controlled, not controlling you. When you choose to disable memory, you are honoring the Islamic concept of self-accountability (muraqabah).

Caution:

Never use ChatGPT to draft real medical, legal, or sensitive spiritual advice.

Verdict:

Powerful and responsible, if used with awareness.



3. Bing AI (Microsoft Copilot)



Bing stores user data by default. Unless you're using Bing Enterprise, our data may-

Be used for training.

Be visible to Microsoft staff for review.

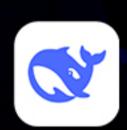
Be routed through Microsoft's Azure cloud, which powers the U.S. military,

Israel, and foreign defense systems.

Geopolitical Context:

In 2024–25, Microsoft Azure was confirmed to be supporting IDF cyber-intelligence with Israel during operations in Gaza, including AI-powered targeting systems (Source: The Guardian).

4. DeepSeek AI



DeepSeek has:

Stored chat logs in Chinese servers.

Logged keystrokes and device info.

Shown no transparency about data retention.

Been banned in South Korea and scrutinized in the EU under GDPR.

"Do not throw yourselves into destruction with your own hands..."

(Al-Baqarah 2:195).

We all know that the Abbasid Caliphate was one of the most influential Islamic dynasties in history, but they were defeated. The question is, why were they defeated?

IJGHI DARKNESS

To Be Continued...





All praise is due to Allah, the Most High, the Great, and peace and blessings be upon the smiling warrior (Prophet Muhammad), and upon his noble family and heroic Companions. As for what follows:

Recently, the Defense Minister of the Pakistani regime made a very strong statement, admitting that for the past three decades, they had engaged in a very disgraceful act for the personal interests of the West, particularly America and Britain. That act was supporting local armed movements and backing them on every front. He described this as one of the most shameful actions of the Pakistani regime!

Historical facts confirm his claim, as we all witnessed how the Pakistani taghut continued these disgraceful actions to fulfill the interests of America, Britain, and the entire West, and to obtain a moratorium on loans given to them. Among these local jihadi groups, foremost among them is the nationalist Taliban, who managed their 20-year war from the luxurious hotels of Rawalpindi, Karachi, Hayatabad, and Quetta.

Indeed, it is a major truth that the Pakistani taghut trained all these so-called jihadi groups. They had significant goals in doing so. One of their goals was to identify the sincere individuals among these armed movements, understand their beliefs, and ultimately, if they posed a threat to their interests, eliminate them. As for those with relatively lenient policies, they would ideologically deviate them through their proxy clerics!

Among their other aims, when global wars weakened the British and they decided to leave their colony, India, they carved out a path for themselves in the heart of Asia in the form of "Pakistan." From that time until this day, the Pakistani government has remained a slave to the British. Its laws are derived from the legal system of the British infidel Lord Michael, with only the beginning and end of those laws decorated with Islamic phrases and the name "Islamic Republic of Pakistan" attached to it. They established secularism as the state religion, gave power to the military and intelligence instead of political parties, and their masters maintained control over the military leadership.

The military generals of the Pakistani regime feared that one day their masters would withdraw their support, so they preserved jihadi groups for that very day—so they could scare America and its allies with them and ensure the flow of dollars does not stop!



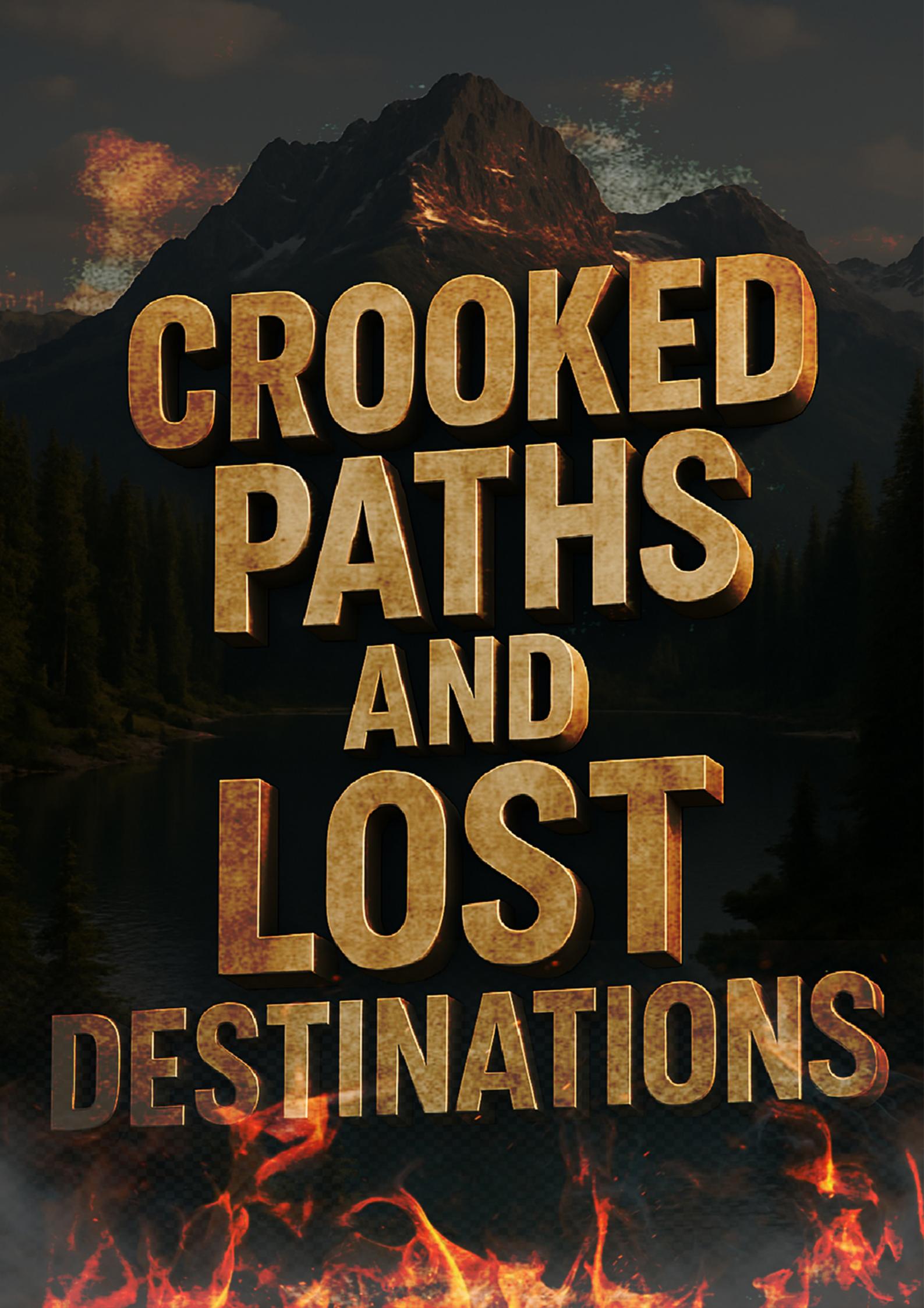
There was a real possibility that jihadi groups would eventually take on the role of the Pakistani army itself. These groups continuously sacrificed their fighters for the interests of the Pakistani regime. Under the slogans of jihad in Kashmir and Afghanistan, they would intimidate opponents and portray themselves as heroes in the region. This tactic had a positive propaganda impact. The generals thought the playing field would always remain clear, and they could continue to use these jihadists like puppets, never imagining a day when all their dreams would turn to dust!

Their wicked goals were thwarted the moment the black flags were raised in the blessed cities of Mosul and Raqqah at sunset, and sincere, pure believers from every corner of the world gave bay'ah to the Caliph of the Muslims, Abu Bakr al-Baghdadi (may Allah accept him), and joined the global jihad!

At that time, the leadership of the "Emirate" had completely fallen into the hands of the ISI. Statements would be released in the name of Mullah Omar, filled with language that caused doubt and suspicion in people's hearts. These statements were characterized by denial of global jihad, acceptance of the borders created by the Sykes-Picot agreement, and calls for positive relations with all regional and global war-waging infidel countries!

In reality, all of these policies were entirely against Islamic foreign policy. At that time, sincere mujahideen did not expect such positions from Mullah Omar. Thus, people began to suspect that the statements issued in his name were the work of the Pakistani intelligence.

At the same time, a man named Akhtar Mansoor, a drug and hashish smuggler, who had recently been crowned by the Pakistani military as the leader of the Taliban militia, travelled from Tehran to the luxurious hotels of Qatar. Alongside his illegal trade, his goal in these trips was to open a new chapter of friendship (loyalty) with all the global war-waging infidels, seek their help in stopping the announced Caliphate of the Islamic State, and even opened an office in Qatar for his own purposes!





CROOKED PATHS AND LOST DESTINATIONS

Most of the groups who call themselves mujahidin, and label their fight for power or the execution of proxy missions for tawaghit as jihad, are unaware of the meaning, concept, objectives, and legal principles of legitimate jihad. That is why, from the very beginning of their struggle, which they launch in the name of jihad, they are tied to other goals, as well. Their methodology, beliefs, principles, and objectives do not align with the principles of legitimate jihad. They believe they are performing jihad, but at the same time, they accept democratic principles in one form or another. In the name of jihad, they kill their own and others, yet they promote nationalism and tribalism and defend these passionately. They call themselves mujahidin, consider fighting their duty and label it as jihad, yet at the same time, they respect and commit to international laws and conventions.

They claim jihad while their belief is tainted with Sufism, grave-worship, and other forms of shirk. They fight against some kuffar and tawaghit with the help and understanding of other kuffar and tawaghit, while at the same time fostering friendship with many belligerent kuffar

One of the fundamental objectives of jihad is the belief in al-Wala wal-Bara — that is, to love and support the muwahhidin and to hate and oppose the kuffar. The belief in al-Wala wal-Bara, a fundamental principle of Islam, means enmity and hatred towards kuffar, polytheists, and the irreligious for the sake of Allah, and friendly relations, love, and support for believers. This belief cannot be implemented completely without practical jihad, as it requires us to assist oppressed believers and rescue them from the tyranny of the kuffar, and to show practical firmness against the belligerent kuffar.

But those bound by national and ethnic ties can never provide practical support to a foreign Muslim, maintain friendly relations with him, or rescue him from the oppression of kuffar—because then they would be questioned according to international tyrannical laws.

Legitimate jihad, on the other hand, is not confined within artificial borders, nor national and ethnic bonds, nor caught in global tyrannical pacts. Rather, it has its own objectives and goals, which it pursues unimpeded. Allah Almighty says: "The believing men and believing women are allies of one another." (At-Tawbah: 71).

Shaykhul-Islam Ibn Taymiyyah said:

"Indeed, the believers are the allies of Allah and of one another, and the kuffar are enemies of Allah and of the believers. Allah has made loyalty among the believers obligatory and explained that it is one of the essentials of faith. He has forbidden loyalty to the kuffar and made clear that such loyalty is not for the believers."

(Majmoo' al-Fatawa 28/190)

So believers must have friendly relations among themselves, defend one another, and support each other even if they differ in countries, nations, colors, or languages. They must demonstrate this loyalty in action, not just in protests, slogans, and chants. They should not merely encourage people to this but rather urge them toward legitimate jihad, encourage them to rise against the tyranny and oppression of the kuffar. There is a well-known saying, "iron cuts iron."

So it's not acceptable that kuffar drop bombs on Muslims and Muslims respond with protests, begging, and condemnations. No, iron must be met with iron. One must practically demonstrate their Islamic belief and solidarity, and stop oppression from affecting Muslims. If someone cannot do that, then at least he must disassociate from the kuffar, not sit with them in gatherings of pleasure and enjoyment, not maintain diplomatic ties with them, nor provide them with tourism and recreational facilities. Rather, he must view them with the eye of enmity—that is the Abrahamic way. Allah had mentioned about Ibrahim (peace be upon him):

"Indeed, there is a good example for you in Ibrahim and those with him, when they said to their people: 'We are disassociated from you and whatever you worship besides Allah. We reject you, and between us and you has appeared enmity and hatred forever—until you believe in Allah alone" (Al-Mumtahana: 4).

So dissociation like that of Ibrahim (peace be upon him) must be done, for in this lies the preservation of faith and tawhid, and through this, one's faith is completed and one is saved from many religious and worldly hardships.





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They, like their spiritual Sufi predecessors, hold beliefs contrary to the objectives of jihad and act upon them-like adherence to international kufri laws, continuously providing explanations of their national war to America and the United Nations, basing their fight on nationalism and tribalism, their creed filled not with Tawheed, Deobandism, with Sufism, but grave-worship. They don't believe disassociating from kuffar and tawaghit. Many of their actions contradict legitimate jihad. Their leaders—the Taliban apostates—while engaging in their commercial war, adhered to these same principles. If they had a symbolic war with America, they had warm, friendly relations with other belligerent kuffar like Russia, Pakistan, Iran, and other tawaghit.

Their commitment to international laws and the kufri agreements existed from the beginning, and now they have full belief in it. From the start, their belief was fed from the polluted swamp of Sufism, their friendly dealings with belligerent kuffar, strong ties with apostate systems and tawaghit, and their path was never Prophetic methodology—rather, tyrannical path. So naturally, the outcome of such a journey is that you now see them acting with enmity toward Islam and Muslims. Don't anything different from expect Tehrik-e-Taliban Pakistan, who follow the same path.



The current "Emirate" of the Sufis did not fall into this disgrace and humiliation overnight. Rather, the Pugwash Jewish organization skillfully molded the muddy clay of the "Emirate" with dirty waters of Sufism, and now they are deeply immersed in every form of filth while still claiming to be pure and clean.

As a Pashto proverb says:

"The muddy clay needs only a little water."

So the Western potters used the rotten water of Sufism to soften the muddy clay of the "Emirate" in Doha with a few drops of democracy—and now they have cast their idols into a global kufr mold.

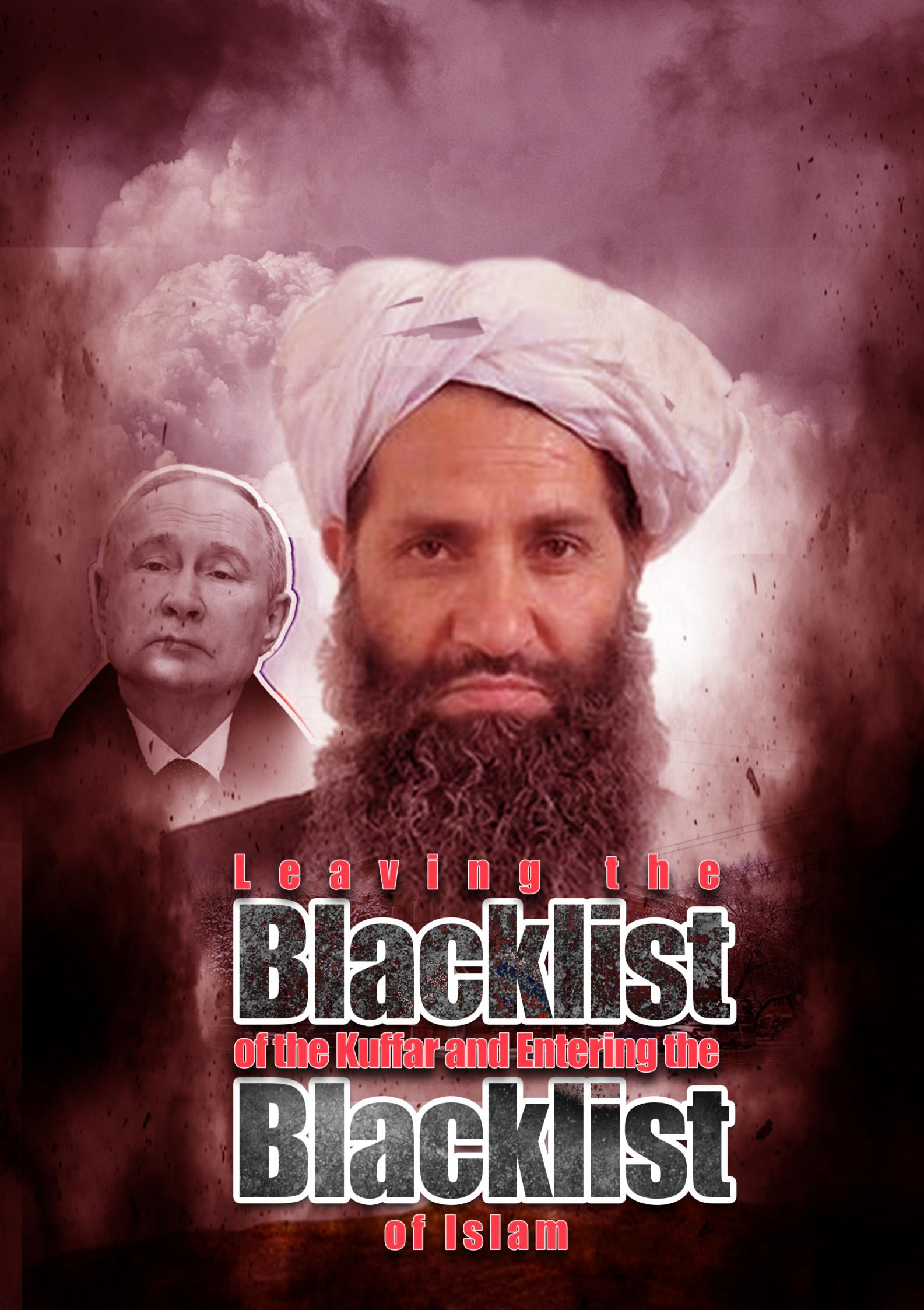
Yes, the way the American-backed handover of power and force to these Islamic-claiming groups in Doha was orchestrated under the banner of democracy, and this plan had been underway for a long time. But when sincere mujahidin in the Khurasan region realized the treachery of the Taliban militias, Allah granted Muslims victory through the establishment of the global Khilafah upon the Prophetic methodology. The sunlight of this proud Khilafah kissed the towering mountains of Khurasan, and many sincere and religious elders and youth from the "Emirate" pledged allegiance to the Caliph of the Muslims.

The short-bearded leaders of the "Emirate" often claim that the mujahidin of the Islamic State are foreigners, not local to the region, and have no grassroots or popular support. Yet they close their eyes to the fact that the brave, sincere, and devout figures, who caused pain for the occupying America, were the same lions who joined the ranks of the Islamic Khilafah. Notable examples include Abdul Rauf Khadim, Sa'd Amarti, Umar Karwan, and many more.

This development terrified America and its Taliban militias, as the emergence of the Islamic State in Khurasan was seen as a major threat to their future rule. America demanded from the Republic's agents that they allow Taliban militias to attack the Islamic State.

The eastern people testify the that short-bearded "Emirate" and the Republic's addicts and warlords would fight the Islamic Khilafah side by side in the same trenches and offer each other not only routes but also additional support and resources. Many such incidents are recorded in verified our publications.

America, gripped by fear, decided to remove power from the apostate republic agents and hand it over to those Islamic-claiming insects that would, in the name of Islam, defame true Islam. America's aim was that these militias, raised under Islamic slogans, would use hollow claims of Shari'ah to challenge the Islamic State's genuine implementation of Shari'ah—and in doing so, block the path of real Islamic governance.





All praise is due to Allah, and peace and blessings be upon the Messenger of Allah. As for what follows:

Allah Almighty said: "And never will the Jews or the Christians approve of you until you follow their religion..." (Al-Baqarah: 120).

The Qur'an and Sunnah are divine instructions that even the kuffar have recognized as truth. If we look at these divine commands from beginning to end, it is evident that the kuffar never wish well for Muslims nor do they desire their development. Truly, when they appear to show goodwill toward Muslims, it is either a deception to betray them or because those Muslims have already deviated from the path of Islam and thus earned their approval. The Qur'an emphasizes this repeatedly:

Allah said:

"O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason." (Aal-i-Imran, 118).

And again, Allah said regarding their approval:

"And never will the Jews or the Christians approve of you until you follow their religion..."
(Al-Baqarah: 120).

So from these verses, it becomes clear that the kuffar never have goodwill toward Muslims and continuously seek their destruction and loss. Whenever the kuffar show happiness with any group, the Qur'an makes it clear that those people must have followed their religion in some way, hence their approval.

The Case of the Taliban's Removal from the Russian Terror List

On this basis, we come to our main point, which is that these days, the Christian and Communist government of Russia has officially removed the Taliban from the list of terrorist groups. We will shed light on this matter — why were the Taliban removed from the blacklist and, in the terminology of the kuffar, from the list of terrorists?"

The Taliban had Long Abandoned True Islam

The kuffar of the world consider anyone a terrorist who follows the path jihad, fights for the establishment of Islamic rule, and actively carries out jihadi actions against the kuffar. Therefore, due to the initial stages of the Taliban, many countries counted this group among the so-called terrorists, and some of their leaders were placed on the blacklist. At that time, Taliban leaders and youth used to be proud of their designation on the blacklist of the kuffar of the world, and they considered it a sign of legitimacy for themselves.



But then, those same leaders traveled to those same countries, participated in their events and conferences, were removed from the blacklist, and the disbelievers canceled the bounties they had placed on their heads—yet they do not consider this a sign of their falsehood!

They also remain silent about what the reason was for entering and then being removed from that blacklist!

The truth is that the Taliban had long repented to the world from true Islam, jihad, and the rule of the Islamic system. Even though some countries announce it openly today, Taliban officials had already been traveling to these countries for a long time, participating in special programs and conferences, and receiving financial aid packages.

Once the Taliban came to power, they showed the world that:

They are a nationalistic group, fighting for power and position, and they have no concern beyond the borders of Afghanistan, neither to fight the kuffar nor defend Muslims.

They are committed to all global kufr laws and never act against them.

They will never implement a true system of Islamic Shari'ah system based on al-Wala wal-Bara, and in which only the laws of the Lord are considered valid for implementation.





They will never utter even the name of Islamic brotherhood or the reestablishment of a global Khilafah.

Likewise, they showed the world their spilling the blood and imprisoning those Muslims who believe in global Islamic brotherhood and wage jihad and fight for the reestablishment of the global Khilafah. Truly, they killed them, imprisoned them, and even showed no mercy to the red-faced innocent children of those believers, bringing down the roofs of houses upon them. This was sufficient for the the Taliban to demonstrate the sincerity of their actions to the kuffar of the world, and that is why this final stage was implemented: Russia officially removed the Taliban from the list of terrorist groups!

The truly astonishing thing is that on one hand, the U.S. placed bounties on their leaders, but on the other hand, it also sent them millions of dollars!

So America shamefully announced the cancellation of those so-called reward bounties from the leaders!

These are the reasons why today the kuffar of the world are happy and satisfied with the Taliban — because what more do the kuffar of the world want than that the Taliban accepted international laws for them!

- They agreed with them on the cursed nationalist borders!
- They accepted from them the issue of suspending jihad and Islamic hudud!
- Those who truly engage in jihad, the Taliban will now eliminate them!
- They signed contracts with them to plunder the mines of Afghanistan!

If they are not happy with the Taliban now and do not remove them from the list of terrorist groups, then when would they?!

The same Russians, who decades ago used to bomb this land and kill men and women, young and old, in the name of fighting Islam, are today declaring their satisfaction with the kuffar in Islamic dress and their government. Is there nothing behind this?Of course there is! Every rational person knows that the goals of the Russians are being fulfilled here!

Their orders are being followed!

Their interests are secured here. Otherwise, to expect from such a nation, whose horrifying stories echo in the ears of our young and old, that they would express joy without any purpose or motive is a far-fetched idea!





On this basis, we say to the Muslim people of Afghanistan: This is the reality. You always supported and helped these groups with good intentions, and the Lord will surely reward you. But they betrayed all you sacrificed in terms of lives and wealth. In the name and goal for which they used your lives and wealth, they turned their backs, and instead submitted to the very things that the kuffar of the East and West wanted.

So it is your responsibility that you no longer support, help, or defend such people until death.

The sacred religion of Islam teaches us that when someone appears to do good, we support them, but when they deviate from the Islamic path, we separate ourselves from them.

Allah Almighty said: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty" (Al-Ma'idah: 2).

So today, we have made clear to you the reality of the "Emirate" and its leaders. If you still choose to support them, then you will have no excuse in the court of the Lord.

Support those who have a united and pure jihadi front across the whole world, those who have no alliance or attachment with any kuffar, who do not accept any of the demands of the kuffar, and do not trade anything for Islam, not even their own souls.

Support the front that is not only tied to Afghanistan, but is a global jihadi front, with mujahidin actively operating in Pakistan, India, Bangladesh, and the Philippines; that conducts operations in Central Asia, Russia, Tajikistan, Uzbekistan, Iran, and other countries; that has a base in the sacred land of Sham; and that has been granted widespread strength by Allah even in Europe and across Africa.

And may peace and blessings be upon our Prophet Muhammad, and upon his family and all of his Sahabah.



THE RULING ON THE

SOLD ERS OF THE TAGHUT

BY THE HONARABLE MUJAHID SHAYKH
ABU ABDULLAH AL MANSUR
MAY ALLAH ACCEPT HIM

ISSUE 46 DHU AL-HIJJAH 1446 F





In the Name of Allah, the Gracious, the Merciful First Edition

1436 AH 2014 AD

In the Name of Allah, the Gracious, the Merciful

All praise is due to Allah, the Lord of all creation, and may Allah's prayers and peace be upon our Prophet Muhammad, his family, and all of his Sahabah.

O Allah, to You be praise until You are pleased, to You be praise when You are pleased, and to You be praise after You are pleased. Praise Allah, who has guided us to this, and we would not have been guided had Allah not guided us. Brothers, in this lesson, by Allah's permission, we will talk about "The Ruling on the Soldiers of the Taghut." This lesson is part of the introductory Shari'ah course in Yemen Wilayah. Before delving into this issue, I will mention people's opinions on it. Then, by Allah's permission, we will clarify the issue and explain it in detail, putting our trust in Allah to delve into it. The opinions on this issue are as follows:

First: Some people said that some soldiers are to be made takfir upon and some are Muslims. Then they differed over the description of those who are to be made takfir upon.

Second: Some said that the soldiers are Muslims and are excused for any transgressions they have committed. Others said that the soldiers are a kufri sect whose members are Muslims. Still others said that the soldiers are all murtaddin from Islam

But what is surprising is that those who see the soldiers as Muslims, then treat them in battle as kuffar, seizing their money, pursuing those who have fled, and killing the wounded. This action is not appropriate for those who see them as Muslims. Therefore, some people observe a certain approach and disagree with it in action, while others agree with the approach and disagree with it in action, and there was a lot of confusion due to the weakness of the methodology and lack of understanding of the issues of tawhid and blind imitation of those whothose who do not follow the correct and upright methodology.



Brothers, the Qur'an and the Sunnah are our reference. We do not sanctify anyone at all, and we do not consider anyone infallible except the Prophet
☐ The rest of creation sometimes errs and sometimes makes correct choices. Therefore, this does not mean marginalizing people of knowledge. Rather, the words of a scholar are cited as evidence, not based on them. The truth is more deserving of being followed. Ali, may Allah be pleased with him, said, "Do not imitate men in your religion." We knew brothers who viewed armies as murtaddin, but when they met some Murji ah in some areas of jihad, their attitude changed, and these Arab armies, which protect kufr and riddah, became Muslims in their view. This, brothers, is one of the great fitnahs that have befallen some of those who claim to be engaged in jihad in the way of Allah, Glorified be He. Before discussing the ruling on armies, some issues must be clarified.

First: Is the origin of kufr of a type, called absolute kufr, or kufr of the individual? The original principle is kufr of the individual, and whoever falls into kufr, kufr falls upon him unless there is a preventive. Is the original principle the presence of a preventive or the absence of a preventive? The original principle is the absence of a preventive. Therefore, the original principle is kufr of the individual, and its evidence is the statement of Allah Almighty: {And they had certainly uttered the word of disbelief and disbelieved after their Islam [At-Tawbah: 74]. Listen to His statement, the Most High: {And they disbelieved after their Islam}. So Allah declared them as kuffar as individuals, and Allah Almighty said: {Make no excuses. You have disbelieved after your belief} [At-Tawbah: 66]. These are well-known people whom Allah declared as kuffar as individuals, and 'Umar, may Allah be pleased with him, made takfir upon Hatib.

He made takfir upon him as an individual, and the Messenger ﷺ did not deny him permission for making takfir on an individual, which is the basis for declaring someone a kaffir. We live in a time in which the doctrine of Irja has promulgated and become widespread, to the point that it has now become, for many Muslims, the approach of Ahlus Sunnah wal-Jama'ah, and the approach of Ahlus Sunnah walJama'ah has become the approach of the Khawarij. As for kufr of the type or absolute kufr, this is as Imam Ahmad, may Allah have mercy on him, said: "Whoever says the Qur'an is created is a kaffir." This is the kufr of the one who says this statement, but in general, if we want to apply it to individuals, then the conditions must be met and the impediments must be removed. Strangely, someone says that the army is a group that abstains from kufr, but its individuals are Muslims

Our response: If this group, let us assume that they were one hundred thousand, and we put them in a place and brought this man and said to him, what is the ruling on this group? He would say: An abstaining and kufri group. So, we would take the individuals out one by one and say to them, Is this one a kaffir? He would say: No, and the other one? He would say: No. And in the end, who will be a kaffir? No one. If the seeker of truth had thought about his statement, he would have known the falsehood of his statement and his distance from the truth. If he had said a group whose actions are kuffar, and they are not kuffar, it would have been easier, even if it was a mistake. Then we will legislate on the nullifiers of Islam for the armies:



The first nullifier: They are a group that abstains from many of the rituals of Islam.

The abstaining group is a group of kuffar and murtaddin, and this is what the Sahabah, may Allah be pleased with them, agreed upon. The Sahabah are the ones who called those who refused to pay zakat murtaddin. One of the greatest deeds of Abu Bakr, may Allah be pleased with him, was to fight the murtaddin. The noble

Sahabah agreed upon their apostasy after the discussion that took place between Abu Bakr and Omar. Abu Ubayd al-Qasim ibn Salam, may Allah have mercy on him, indicated the consensus. Those who refused to pay zakat refused one thing, which was paying zakat to Abu Bakr - may Allah be pleased with him. Their refusal was not for one reason, but some of them denied the obligation of zakat, some of them refused out of miserliness, and some of them interpreted it, because Allah Almighty said: {Take From their wealth, a charity by which you purify them and sanctify them, and invoke blessings upon them. Indeed, your invocations are a source of comfort for them.}

They said: Allah commanded us to give zakat to the Prophet , so what does Abu Bakr have to do with zakat? Despite this, the biography of the noble Sahabah - may Allah be pleased with them - was the same in their fighting. They did not differentiate in their fighting, but rather they fought them for their apostasy and kufr, as in the hadith of the delegation of Buzakha when Abu Bakr - may Allah be pleased with him - said to them: "Bear witness that your slain will be in Hellfire." This indicates that the Sahabah - may Allah be pleased with them - view those who withhold zakat as murtaddin from Islam.

If those who withheld zakat only refrained from zakat, and zakat is one of the rituals of Islam, then the Sahabah - may Allah be pleased with them - ruled that they were kuffar. So, what is the ruling on those who refused to implement Shariah, which is the foundation of the religion? Allah Almighty said:

{Ruling belongs only to Allah. He has commanded that you worship none but Him}

[Yusuf: 40]; meaning that you should not worship anyone but Him alone. Therefore, ruling by what Allah has revealed of the Oneness of Allah Almighty. Allah Almighty said: {He does not share His rule with anyone} [Al-Kahf: 26].

In Ibn Amir's reading: "And do not associate anyone in His rule" with the letter "ta" and the jussive, it indicates that associating others in rule is major shirk that takes one out of the fold of Islam. These soldiers refused to implement the Shariah of Allah - the Blessed and Exalted - and they refused to practice the Islamic economy, they refused to implement the prescribed punishments, they refused to resort to the Shariah of Allah, they refused to wage jihad against the kuffar and to take the jizyah

from the kuffar. Therefore, these soldiers refused to obey many laws by force of arms. There is a difference between those who refused by force of arms and those who refused without using force, and were under the authority of the Muslims. The first is like the one who refused to pay the zakat, and the second is like Ibn Jameel when he refused to pay the zakat and was under the authority of the Prophet \(\text{\text{\$M\$}}. \) The Prophet \(\text{\text{\$M\$}}, \) took the zakat from him and half of his wealth as a form of discipline.



Ibn Taymiyyah, may Allah have mercy on him, said: "So any group that abstains from some of the obligatory prayers, fasting, Hajj, or adheres to the prohibition of lood or wealth, or abstains from the prohibition of alcohol, or from marrying mahrams, or from jihad against the kuffar, or imposing the jizyah on them, or anything else, such as adhering to the obligations of religion and its prohibitions, for which no one has an excuse for denying or abandoning them, and for which a person would become a kaffir," then the abstaining group is to be fought over it, even if it acknowledges them. This is something about which I do not know of any disagreement among the scholars. According to established scholars, these people are not at the same level as rebels; rather, they are outside of Islam, just as one who withholds zakat.

He also said: "The Sahabah and the imams after them agreed to fight those who withhold zakat, even if they pray the five prayers and fast the month of Ramadan. These people had no valid suspicion, and for this reason, they were murtaddin while they were fighting to prevent it, even though theyacknowledged its obligation as Allah Almighty commanded.

Some of the later scholars have stated that the refusing group was a heretic, and Ibn Taymiyyah, may Allah have mercy on him, acknowledged their mistake in choosing this statement. The statement that they were a heretic is a clear contradiction of what the Sahabah agreed upon. Abu Ubayd al-Qasim ibn Salam referred in his book, The Book of Faith, to the consensus of the Sahabah when he mentioned Abu Bakr's appeal to Omar, and the statement that they were kuffar is the doctrine of the Sahabah and is well-known among the earlier scholars, such as Malik, Ahmad, al-Awza'i, and their likes.



المالية المالي

The second nullifier: They are a sect that prevents many of the rituals of Islam The difference, brothers, between the one who prevents and the one who abstains is that the one who abstains, refrained and did not prevent others, while the one who prevents is the one who refrains and prevents others, like the one who refrains from jihad against the kuffar and prevents others from jihad against the kuffar. The group that prevents is more disbelieving and more severely punished.

Allah Almighty said:

{Those who disbelieve and avert [people] from the way of Allah - We will increase for them a punishment over the punishment because they used to cause corruption}

[An-Nahl: 88]. These people have increased their kufr in that they prevent people from Islam, and the armies have been prevented from the establishment of Shariah among people. If a powerful group wanted to establish Shariah among Muslims, the armies would prevent them. They were also prevented from jihad against the kuffar. If you wanted to go for jihad, they would prevent you, and even beat you and take you prisoner for years. So, if it was the group that refuses to engage in jihad itself and does not prevent others from being a murtadd, how about the group that prevents it? Isn't that even more disbelieving? The sect of soldiers was also prevented from the implementation of Shariah on earth or from rebelling against murtadd rulers.

Ibn Hajar, Ibn al-Mundhir, Qadi Iyad, and Abu Ya'la al-Mawsili mentioned the consensus that if a ruler commits riddah from Islam, his obedience is dropped and rebellion against him is obligatory. Therefore, rebelling against murtadd rulers is a religious obligation. They were prevented from all of that by force of arms, and this is apostasy from Allah's religion. It is sufficient for them to be prevented from just one of the rituals of Islam, so they are murtaddin. What would they be when they were prevented from doing so many things?

The Third Nullifier: Major allegiance to tawaghit who openly wage war on religion.

It is not hidden from every Muslim that the rulers of the Arab and Islamic countries have no connection to Islam and are not Muslims. They are not Muslims, yet they were submitted to taghut's rule, sided with kuffar everywhere, distorted the religion of Islam, sought to spread corruption on earth, established laws alongside Allah, ruled by other than His law, mocked His faith and His Messenger \(\text{\text{\text{\text{M}}} } \), and become slaves to the Christians, doing whatever they are commanded. They have oppressed the nation, not by their own strength but by their armies, who carry out whatever they want.

They supported them, so they fall under the same rule and destiny. They are like the soldiers of Pharaoh, and they have oppressed the nation, not by their strength, but by their armies that carry out everything the taghut wants. They are his supporters and backed him, so both fall under the same rule and share the same path. They are like the soldiers of Pharaoh who are with him in the fire, but their punishment was severe because they knew the religion and turned away from it. Allah Almighty says:

{And whoever among you takes them as allies, then indeed he is one of them}

[AlMa'idah: 51]





The second obstacle: The obstacle of error:

The soldiers intended their actions and are not excused for their error, because an error is when a person does something he does not intend, like the man saying in the hadith, "O Allah, you are my servant and I am your Lord," and he made a mistake out of extreme joy.

The third obstacle: Interpretation:

A permissible interpretation has a basis in the Arabic language or in the usage of scholars, and interpretation can only come from scholars. So, what is the interpretation that the soldiers have? Waging war on religion, aiding tawaghit, and abstaining from many of the rituals of Islam? There is no doubt that this interpretation is invalid, if it exists.

The fourth obstacle: The obstacle of compulsion:

Were the soldiers forced into their work by real, compelling coercion, meaning that they were tortured, beaten, and imprisoned until they joined the military, or did they come to this work out of a desire based on reality? They were not forced, but rather they came to this work out of a desire. Even if we assume that they were forced, this coercion is not considered coercion because it is transgressive. Sheikh of Islam Ibn Taymiyyah, may Allah have mercy on him, agreed that if a Muslim is forced to kill a Muslim, this is not considered coercion. Based on consensus, coercion that transgresses against people's religions is more severe than coercion that transgresses against their blood, because preserving religion takes precedence over preserving life. Thus, it becomes clear that soldiers are not excused by coercion, because none of the four impediments mentioned by scholars prevents the ruling from being passed on soldiers.

There are some suspicions in declaring soldiers kuffar, which has prevented some people from passing judgment on these murtaddin:

The first suspicion: That the soldiers are being deceived by bad scholars.

The answer: Confusion is divided into two parts: First: Confusion in matters of religion that are known by necessity.

No one is excused for ignorance of these matters, because their ruling is clear in the Book of Allah and the Sunnah of His Messenger ﷺ, and we are commanded to follow only the Book and the Sunnah. Any statement that contradicts them should be rejected and not considered An example, if a scholar confuses a common person with the ruling on adultery, then the common person is not excused for confusion because the ruling on adultery is something that is known from the religion by necessity. Likewise, all the acts of kufr committed by the military occurred in matters that are known from the religion by necessity. So, implementing the Shariah, jihad against the enemies of Allah, and establishing the limits of Allah are all matters that are known from the religion by necessity, so the military is not excused for confusion, even if it confuses them, because the ruling on these matters is clear in the Book of Allah. Have you not heard the words of Allah Almighty: {And they said, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way"} [Al-Ahzab: 67].





So did Allah excuse these people when they used the deception of their scholars and princes as an excuse, and Allah Almighty said: {Those who were oppressed will say to those who were arrogant, "If it were not for you, we would have been believers"} [Saba': 31]. So did Allah excuse the oppressed for the deception of the arrogant?

The truth is that Ali, may Allah be pleased with him, was one of the best people on earth during his time, and that he was on the right path, while the Khawarij were on the wrong path and deviant. So, names are irrelevant if they contradict the facts. Likewise, the Rafidah view the Sunnis as Nawasib and enemies of the Ahl al-Bayt. They see themselves as Shiites of the Ahl al-Bayt and that they are on the right path. Does that change the truth, which is that the Rafidah are murtaddin from Islam, and that the Sunnis are on the right path, and that they love and support the Ahl al-Bayt? Didn't the Jews and Christians say, "No one will enter the Jennah except those who are Jews or Christians?" Does their statement change the truth that they are among the people of Hell and that only a believing soul will enter Paradise? So, what matters is the facts, not the names.

Ibn Taymiyyah, may Allah have mercy on him, said, "Any group that is true and is sought to be distorted is attributed to the Kharijite school of thought."

Ibn Ghannam said in his history about the renewing Imam Muhammad ibn Abd al-Wahhab, may Allah have mercy on him: "They used to call him the Kharijite, the Takfiri, and the one who permitted the blood and money of Muslims."

Does this change his true nature, that he was a monotheistic scholar who fought in the way of Allah, through whom Allah benefited the Muslims and renewed for them what had been forgotten of monotheism? If facts are what matter, then the rulers of the Muslims have delved into kufr in all its forms. They rule by man-made laws, refer to the United Nations for judgment, legislate alongside Allah, befriend the kuffar, and fight the religion. Is there any kufr after this?

So the truth is that they are kaffir murtaddin, and their armies are their protectors, implementing their kufr, guarding their falsehood, and standing with them in every situation. They are the same, this is their reality. As for the mujahidin, their reality is that they are the guardians of Allah, obedient to Him. They are among the best people of the earth in our time. This is the reality of the rulers and their armies, and the reality of the mujahidin. What matters is the facts, not the names.

The last suspicion: These soldiers do not know that their actions constitute kufr, and if they had known that their actions constituted kufr, they would have abandoned them.



The answer is that this issue goes back to the condition of intention in declaring someone a disbeliever, and that what is meant in declaring someone a disbeliever is only the intention of the action. As for the intention of kufr, it is not a condition for declaring someone a disbeliever. Here is the evidence: Allah Almighty said: {And if you ask them, they will surely say, "We were only

you ask them, they will surely say, "We were only conversing and joking." Say, "Is it at Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief.} [At-Tawbah: 65-66]

Ibn Taymiyyah, may Allah have mercy on him, said, meaning: These people did not intend kufr, and it is rare to find a person who intends kufr, as most people fall into kufr without knowing that they have fallen into kufr. Allah Almighty said: {That your deeds may become worthless while you perceive not} [Al-Hujurat: 2]. The scholars said that the nullification of deeds only occurs by dying in kufr. Allah Almighty's statement: {And you perceive not} indicates that they did not intend kufr. Allah Almighty said: {A party He guided, and a party upon whom error was justly due. Indeed, they took the devils as allies instead of Allah and thought that they were

guided [Al-A'raf: 30].

At-Tabari, may Allah have mercy on him, said in his interpretation: This is one of the clearest indications of the error of the statement of the one who claims that Allah does not punish anyone for a sin he committed or a misguidance he believed in, unless he commits it after knowing that it is correct and commits it out of stubbornness towards his Lord, because if that were the case, there would be no

difference between the group of misguidance who went astray while thinking that they were guided and the group of guidance. The meaning of his words, may Allah have mercy on him, is that the intention of kufr is not considered in declaring someone a disbeliever, and

Allah Almighty says: {Say: will we inform you of the greatest losers as to [their] deeds? (103) Those whose effort is lost in worldly life, while they think that they are doing good deeds.} [Al-Kahf 103:104], Allah described them as the most losers of people in their deeds. People do deeds while they believe that they are among the best people in deeds, so they did not intend to disbelieve, yet they disbelieved. Allah Almighty said: {Has there come to you the report of the Overwhelming Event? (1) Faces that Day will be humiliated, (2) Toiling, weary, (3) Burning in a blazing Fire.} [Al-Ghashiyah 1:4]





The highest levels of allegiance are to support physically and verbally. They are also loyal to the Christians because they directly carry out the orders of the Christians, as the rulers are slaves to the Christians. Therefore, the soldiers are loyal to the Christians and carry out the orders of the Christians. These spy planes or warplanes fly while the soldiers secure them, whether in airports or elsewhere. Likewise, the soldiers on the ground, when the Christians bomb Muslim mujahidin, the soldiers receive the bodies, take them, and hand them over to the Americans if the Americans need them. So, in reality, they are participants in the global war against the Mujahidin, not all the soldiers participated, but some of the soldiers, and some of them will be discussed, Allah willing, at the end of the lesson. Allah confirmed that promising the kuffar future victory is a condition of kufr.

Allah Almighty said:

{Indeed, those who turn back on their heels after guidance has become clear to them - Satan has enticed them and prolonged [their] hope. That is because they said to those who disliked what Allah has revealed, "We will obey you in some of the

matters." [Muhammad: 25-26]. So Allah called them murtaddin, even though they only made a promise to the kuffar. So, how about someone who aided the Jews and Christians, aided these planes in killing the mujahidin, aided in the war against the people of monotheism, carried out the orders of the Americans, and protected the embassies of the Jews and Christians?

So we should not doubt that they are murtaddin because they support the Christians and Jews, and because they are loyal to those who are loyal to the Jews and Christians. The rulers of the Muslims, their apostasy is clear, and they declare it everywhere. They do not hide it from their soldiers, and they declare at all times that they are with the Jews and Christians in the global war against the mujahidin. Yet these rulers command kufr, and their soldiers carry out kufr. Is it correct to accuse the one who orders of kufr and excuse the one who carries out kufr?

This is a great ignorance of monotheism. These rulers have apostatized in matters that are known from the religion by necessity, and so their armies did. Allah says:

{And whoever among you takes them as allies, then indeed, he is one of them} [AlMa'idah: 51]. Have you ever seen these armies work against the Crusaders, or against the Jews, or against the Rafidah who accused the Mother of the Believers, Aisha - may Allah be pleased with her - of immorality, and betrayed Gabriel, peace be upon him - and said that the Qur'an is incomplete, and committed atrocities against the Muslims and blew up mosques? Did these armies stand in the face of the Rafidah, meaning did the nation agree on their kufr?



Have you seen these soldiers standing in the face of the polytheistic Rafidah like "Hizballat", the Houthis and others? Rather, in Yemen, the soldiers stood with the Rafidah, fought against the mujahidin and against the poor Sunnis. So they entered into loyalty to America and the Christians in their war against the mujahidin, and entered into loyalty to the traitorous rulers.

The Fourth Nullifier: Turning to military courts

Whoever resorts to a judgment other than Shariah is an unbeliever. Allah Almighty said: {Have you not seen those who claim that they have believed in what was revealed to you, and what was revealed before you? They want to refer their case to the taghut, while they have been commanded to disbelieve in him. And Satan wants to lead them far astray.} [An-Nisa': 60] And Allah Almighty said: {But no, by your

Allah, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves.} [An-Nisa': 65] So the soldiers refer their case to tyrannical military courts based on human legislation, and they abandon the judgment of Allah Almighty. After we have mentioned the nullifiers of the soldiers, we will now look at fulfilling the conditions and eliminating the obstacles.

First: The conditions:

Puberty and sanity:

There is no doubt that the soldiers of the taghut are originally adults of sound mind.

Third: Knowledge:

It is a condition of takfir, which is the establishment of proof, and proof is established by the Qur'an and Sunnah. The acts of Kufr that the soldiers fell into are matters known from the religion by necessity, and proof is established for them by the existence of the Qur'an and Sunnah. If it were said that the soldiers did not know about the Qur'an, we would say that the one who turns away from learning the proof is not excused because he is capable of learning it.

The fourth of the conditions is choice:

The basic principle is that the soldiers are not forced, and coercion is not valid against them, because transgressive coercion is not considered coercion, and coercion has controls that do not apply to them.

The fifth of these conditions is intention:

This is the intention of the action, and all soldiers intend their actions. They intended every action they performed, and it was not by mistake. As for the intention of kufr, it is not considered in declaring someone a disbeliever, as stated in the Qur'an in many places, and by imams such as al-Tabari and Ibn Taymiyyah (may Allah have mercy on them).

After we have completed the conditions, we see that the soldiers have fulfilled the conditions. Now we look at the obstacles. Is there an obstacle that prevents declaring the soldiers a disbeliever?



First: The obstacle of ignorance:

Ignorance is not an absolute obstacle, but rather it details the foundation of the religion agreed upon by all the religions, which is the worship of Allah alone, with no partner. Whoever associates partners with Allah in his worship is called a polytheist, whether he is knowledgeable or ignorant, and his ignorance is not excused. This is for several reasons, including:

The name is a description of the doer of the action he performed. Whoever associates partners with Allah is called a polytheist, and calling him a monotheist contradicts the transmission, reason, and human nature, because the monotheist is the one who worships one Allah, and the polytheist is the one who worships Allah and worships someone else. From this, Allah, the Blessed and Exalted, called the one who associated partners with Him a polytheist, because they were in ignorance. Allah the Almighty said: {And if any of the polytheists seeks your protection, then grant him protection so that he may hear the word of Allah.} [At-Tawbah: 6] Here Allah called them polytheists before they heard the proof. As for their punishment, it is subject to the establishment of the proof, as Allah the Almighty said: {And We never punish until We have sent a messenger.} [Al-Isra': 15], and there is no connection between the name and the ruling, as the people of knowledge have decided. It is clear from what has been mentioned that no one can be excused for ignorance of the origin of the religion.

The other issue is the matters known of religion by necessity. These are called apparent matters other than the foundation of religion, which are known by the common Muslims and their elite. No one can be excused for their ignorance, except for someone who is presumed to be ignorant, such as someone who has recently converted to Islam or someone who lives in a remote desert.

The definition of presumed ignorance is that if he wanted knowledge, he would not be able to attain it. As for someone who is presumed to have knowledge, he is not excused for his ignorance at all, even if he falls short in knowing the truth because he is averse to learning the religion.

The third section: The hidden matters that are hidden from the common Muslims and are known to their scholars. Everyone who is ignorant of them can be excused for them. This is a brief explanation of the obstacle to ignorance.

Now we will consider the points of kufr of the soldiers: are they in apparent matters, or are they in hidden matters?

The soldiers refused to apply Shariah and prevented others from applying it. Is applying Shariah an apparent or a hidden matter?

There is no doubt that it is clear, so the soldiers cannot be excused for their ignorance, because the issue is clear and it is likely to be known. The same applies to jihad, as they abstained from it, and even prevented others from jihad against the kuffar. Jihad is a clear and obvious issue, and they are presumed to have knowledge, so they are not excused for their ignorance. They also refrained from implementing the prescribed punishments and prevented others from doing so. This is a clear issue, and they are presumed to have knowledge, so they are not excused for their ignorance. Even if some of them were ignorant of it, they are not excused because their ignorance stems from their negligence. It is clear from the above that the soldiers are not excused for their ignorance.



Do these humble faces intend and desire kufr? Or do they believe that they are drawing closer to Allah, yet Allah has condemned them to Hellfire even though they did not intend kufr, as previously mentioned. It is clear from what has been mentioned that whoever stipulates the intention of kufr will not be able to declare the Rafidah or the polytheistic Sufis to be kuffar because they never intended kufr. Likewise, he will not be able to declare the Jews and Christians to be kuffar because they did not intend kufr. Rather, they claim that they are the people of Paradise, so how can he declare them to be kuffar when they did not intend kufr? This is one of the proofs of the invalidity of this condition, which contradicts the Qur'an, the Sunnah, and the statements of the scholars. Based on what has been mentioned, the soldiers intended the act of joining the military institution and the party of the taghut, and this is what was intended. As for intending kufr, we have explained that it is not a condition for declaring them to be kuffar.



We conclude with the question: Are all soldiers murtaddin?

The answer is yes, murtaddin. Here are the details:

Soldiers are divided into two groups:

One group engaged in kufr, such as those who protect kufr, implement kufr, protect tawaghit, fight against religion, and assist the kuffar.

The other group did not engage in kufr directly, but they were supporters to those who directly engaged in it. The supporter is the one who assists, helps, and is prepared to help. We have three rules based on which the ruling on the soldiers and the taghut regarding kufr is the same.

The first rule: The scholars said that the ruling on the supporter is the same as the ruling on direct action, so the direct action is a murtadd, and so is the supporter one who is a murtadd.

The second rule: The scholars said that the group that supports one another has one ruling, and the evidence for this is the Almighty's statement: {Indeed, Pharaoh and Haman and their soldiers were sinners} [Al-Qasas: 8]. Soldiers support one another when they need help.

The third rule: The scholars said that the ruling on the individuals of a sect is the same as the ruling on their leaders, that is, their commanders. Therefore, the ruling on the soldiers is the same as the ruling on their leaders, and their leaders are murtaddin, so they are with them in riddah. The armies are slaves to other than Allah, slaves to the tyrannical rulers, and slaves to the Jews and Christians.



So the soldiers must fear Allah Almighty! By Allah, O soldiers, by Allah, the scholars of the authorities will disown you on the Day of Resurrection, whose sole concern is to please the tawaghit and the money they bring in. That is why they tempt you in

this world for their own interests and will disown you on the Day of Resurrection. Whoever among you wants to live honorably in this world, let him leave this lowly, disbelieving job and then go out to fight in the way of Allah, for here is honor in this world and success in the Akhirah.

O soldier, did you not know that your provision was written while you were in your mother's womb, so why did you take it unlawfully?

By Allah, you will not die until you have received your provision and your appointed time. Do you fear that you will die of hunger? Even if you die of hunger and you are a Muslim, you will be victorious, for true bliss is in Paradise. Did you know that the least man in Paradise will travel in his kingdom for two thousand years without completing it? Did you know that true wealth is in Paradise? It was mentioned in the hadith that a man from the people of Paradise said, "By Allah, if Allah permitted me to feed all the people of Paradise, I would feed them from what Allah has provided me." Did you know that true kingship is in Paradise? A Muslim will have eighty thousand servants in Paradise and will have a house made of a hollow pearl whose height in the sky is sixty miles. Did you know that in Paradise, you will have

whatever your soul desires and that will please your eyes? O soldier, would you sell the great kingdom in Paradise for a few dirhams, along with humiliation and submission? And Allah knows best.

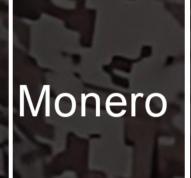
I ask Allah, Glorified be He, to bestow guidance upon us and to grant us success in what He loves and is pleased with. May Allah's prayers and peace be upon our Prophet Muhammad, and all praise is due to Allah, the Lord of all creation.



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Allah Said

O believers! Shall I guide you to an exchange that will save you from a painful punishment? It is to have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.

Surah As-Saf - 10-14